1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

524 observe the Indians at the village engaged out in the open air, at a game which resembled billiards more than anything we had seen, and which we are inclined to suspect may have been acquired by ancient intercourse with the French of Canada. From the first to the second chief's lodge, a distance of about fifty yards, was covered with timber, smoothed and joined so as to be as level as the floor of one of our houses, with a battery at the end to stop the rings; these rings were of clay-stone, and flat like the chequers for drafts, and the sticks were about four feet long, with two short pieces at one end in the form of a mace, so fixed, that the whole will slide along the board. Two men fix themselves at one end, each provided with a stick, and one of them with a ring; they then run along the board, and about half way slide the sticks after the ring." (id 196.)

437 "Saturday, 22nd. A number of squaws and men dressed like squaws brought corn to trade for small articles with the men. Among other things we procured two horns of the animal called by the French, the Rock mountain sheep, and known to the Mandans by the name of ahsahta. The animal itself is about the size of a small elk or large deer; the horn winding like those of a ram, which they resemble also in texture, though larger and thicker."

Mandan Food. "Sunday, 23rd. The weather was fine and warm like that of yesterday. We were again visited by crowds of Indians of all descriptions, who came either to trade, or from mere curiosity. Among the rest Kogahami, the Little Raven, •252 brought his wife and son loaded with corn, and she then entertained us with a favorite Mandan dish, a mixture of pumpkins, beans, corn and chokecherries with the stones, all boiled together in a kettle, and forming a composition by no means unpalatable." (id 197.)

000 **Christmas.** "Tuesday, 25th. We were awakened before day by a discharge of three platoons from the party. We had told the Indians not to visit us, as it was one of our great medicine days; so that the men remained at home and amused themselves in various ways, particularly with dancing, in which they take great pleasure. The American flag was hoisted for the first time in the fort; the best provisions we had were brought out, and this, with a little brandy, enabled them to pass the day in great festivity." (id 198.)

3:Will and Spinden E-5 (1905) 1906
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still grown at the time of Maximilian's visit. Corn, however, surpassed all the rest in importance. It was a small variety, five or six feet high, but was not the common, mottled "Squaw corn" found in the region later. Maximilian enumerates seven distinct sorts, as follows: — white, yellow, red, spotted, black, sugar, yellow flint, and red and white striped. The sweet corn was cut in the milk, then dried on the scaffolds in the sun and kept in the caches. The other corn was not gathered till it was ripe; it was then shelled and also put in the caches. Corn was eaten as succotash with beans, boiled as hominy, ground up into coarse flour and made into cakes, and also as a sort of gruel and in several mixtures with wild fruit.

The beans, as to the cultivation of which there is little information were, nevertheless, of considerable importance. Maximilian[1] gives a number of varieties of these also; there were white, black, red, and speckled beans. These were not gathered until ripe, and were then spread out on the flooring of the scaffolds to dry, after which they, too, were stored in the caches. The beans were used in about the same way as the corn, both of them being mixed in many dishes. There were five varieties of squash or pumpkin, yellow, black, striped, long, and thick skinned. These were usually cut up into thin slices, hung by cords from the scaffold rafters and dried in the sun. They, too, were then stored away for future use, to be boiled with beans and corn or separately, or eaten with some of the wild plums or choke-cherries.

The sunflowers, Maximilian says, seemed to differ little from those ordinarily cultivated in civilization. There were three kinds, red seed, black seed, and a small seeded sort. There is no account of the method of preparation, but Maximilian tells us that very good cakes were made from them. The Mandan tobacco, which was used also by the Hidatsa and Arikara, while belonging to the Nicotiana, was a small species. Verendrye says that the tobacco was put up in rolls, that they cut it green and used it, stalks and all; he said it was not good. Later authorities do not agree on its preparation, however, as both Maximilian and Henry say that it was cut ripe and ground up

[1] Op. cit., p. 292.

3:Will and Spinden E-5 (1905) 1906
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met the returning hunters at a short distance from the village, and the hunters dropped portions of the meat for them.

When the Missouri broke up in the spring large numbers of buffalo were drowned and floated down the river. The Mandans usually caught large quantities of these as they floated by, and esteemed them as better than the fresh meat. Henry says that meat was nearly always hung up till partially decayed, after which it was better liked. The intestines of the buffalo were considered a good food and were always eaten. The Mandans made pemmican, as did all of the plains tribes, grinding up the dried meat and packing it in parfleches, after which buffalo fat was poured in.

Probably the antelope were next in importance to the buffalo. These were caught in large bands by means of what were called parks. At the head of a coulée an enclosure of branches was made with a narrow opening from which two fences of branches led away in the shape of a funnel, extending for a mile or often more. The Indians, on horseback, by surrounding a band of antelopes could gradually work them towards this enclosure, through the gate of which they were at last forced to go. The entrance was then guarded and the hunters knocked the animals on the head with the stone war clubs; a hundred or more at a time were often killed in this fashion.

Wolves and foxes were trapped in pitfalls which were dug to a depth of eight or ten feet, covered with branches and baited with pieces of buffalo meat. Beaver and other small fur-bearing animals were caught in traps. Bears were killed only occasionally as the Indians did not like to attack them. Cat-fish and sturgeon, as well as smaller fish and turtles were caught along the river, where unios and snails were also gathered.

The larger birds were caught in a rather peculiar fashion. The hunters usually went to the Bad Lands to hunt them. There a pit was dug in some likely place. Bait of small pieces of meat was scattered about, after which the hunter concealed himself in the pit, dragging over the top a covering of branches with bait upon them. Then he waited patiently, often for a day or more till a bird should alight on the branches; as soon as this happened the bird was grasped and pulled down into

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

cultivated by the Mandans, Manitaries, and Arikkaras, attains a great height, and is suffered to grow up from the seeds, without having any care whatever bestowed upon it. It is not transplanted. When it is ripe the stalks are cut, dried, and powdered; or the leaves, with the small branches, are cut into little pieces. The taste and smell are disagreeable to an European, resembling camomile rather than tobacco. The plant is not now so much cultivated as formerly, being superseded by the more pleasant tobacco of the Whites; but the species is still preserved. It is only on solemn occasions, for instance, in negotiations for peace, that this tobacco is still smoked; the seed is, therefore, preserved in the medicine bag of the nation, that the plant may never be lost. When they mean to smoke this tobacco, a small quantity of fat is rubbed on it. [278]

The cultivation of the maize and other fields, of which each family prepares three, four, or five acres, takes place in the month of May. Rows of small furrows are made, into which the grains of maize are thrown singly, and covered with earth. Three times in the summer the plants are hoed, and the earth heaped up against them, that the moisture may have better access to them. The harvest takes place in October, when men, women, and children, each lend a helping hand. At present the women use, in their field labour, a broad iron hoe, with a crooked wooden handle, which they obtain from the merchants. Charbonneau recollected the time when they used the shoulder blade of the buffalo for this purpose. The fields are never fenced, but lie quite open and exposed.

The wild plants of the prairie are used by the Mandans, and other people of the Upper Missouri; and to those before-mentioned, I can only add the feverolles (*Faba minor equina*), a fruit resembling the bean, which is said to grow in the ground, but which I did not see; there are many other roots in the prairie, which are used for food. The gourds are eaten fresh as well as dry. The beans are seldom eaten of one kind, but many sorts are mixed together. The maize is boiled or roasted, then pounded, mixed with fat, and made up into small cakes and baked. There are, of course, many other ways of dressing it. The sweet maize has a very pleasant taste, especially when it is in what is called the milky state; it is then boiled, dried, and laid by for use.

All kinds of animals serve the Mandans for food; the bear, when it is young and fat, the wolf, the fox, in short, everything except the horse; the ermine is not eaten by many; and of birds they dislike the turkey-buzzard, and the raven, because they feed on the dead bodies deposited on the stages. They have a great aversion from serpents, but eat the turtle; the buffalo is the chief object of their chase, as it supplies them with skins, meat, tallow, marrow-bones, sinews, and many other necessaries. Next to the buffalo the beaver is the most indispensable to them, since it not only furnishes them with valuable skins, but supplies them with delicate food, the fat tail, especially, being considered quite a dainty morsel by the Indians. Pemmican,

7: Catlin R, E-5 (1832-1840) 1857
NQ17 Mandan NQ17

and the remainder is gathered and dried on the cob, before it has ripened, and packed away in "*caches*" (as the French call them), holes dug in the ground, some six or seven feet deep, the insides of which are somewhat in the form of a jug, and tightly closed at the top. The corn, and even dried meat and pemican, are placed in these *caches*, being packed tight around the sides, with prairie grass, and effectually preserved through the severest winters.

Corn and dried meat are generally laid in in the fall, in sufficient quantities to support them through the winter. These are the principal articles of food during that long and inclement season; and in addition to them, they oftentimes have in store great quantities of dried squashes and dried "*pommes blanches*," a kind of turnip which grows in great abundance in these regions, and of which I have before spoken. These are dried in great quantities, and pounded into a sort of meal, and cooked with the dried meat and corn. Great quantities also of wild fruit of different kinds are dried and laid away in store for the winter season, such as buffalo berries, service berries, strawberries, and wild plums.

The buffalo meat, however, is the great staple and "staff of life" in this country, and seldom (if ever) fails to afford them an abundant and wholesome means of subsistence. There are, from a fair computation, something like 250,000 Indians in these western regions, who live almost exclusively on the flesh of these animals, through every part of the year. During the summer and fall months they use the meat fresh, and cook it in a great variety of ways, by roasting, broiling, boiling, stewing, smoking, &c.; and by boiling the ribs and joints with the marrow in them, make a delicious soup, which is universally used, and in vast quantities. The Mandans, I find, have no regular or stated times for their meals, but generally eat about twice in the twenty-four hours. The pot is always boiling over the fire, and any one who is hungry (either of the household or from any other part of the village) has a right to order it taken off, and to fall to eating as he pleases. Such is an unvarying custom amongst the North American Indians, and I very much doubt, whether the civilized world have in their institutions any system which can properly be called more humane and charitable. Every man, woman, or child in Indian communities is allowed to enter any one's lodge, and even that of the chief of the nation, and eat when they are hungry, provided misfortune or necessity has driven them to it. Even so can the poorest and most worthless drone of the nation; if he is too lazy to hunt or to supply himself, he can walk into any lodge and everyone will share with him as long as there is anything to eat. He, however, who thus begs when he is able to hunt, pays dear for his meat, for he is stigmatized with the disgraceful epithet of a poltroon and a beggar.

The Mandans, like all other tribes, sit at their meals cross-legged, or rather with their ancles crossed in front of them, and both feet drawn close under their bodies; or, which is very often the case also, take their meals in a re-

7: Catlin R, E-5 (1832-1840) 1857
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I have, in travelling with Indians, encamped by such places, where they have cooked and eaten their meat, when I have been unable to prevail on them to use salt in any quantity whatever. The Indians cook their meat more than the civilized people do, and I have long since learned, from necessity, that meat thus cooked can easily be eaten and relished too, without salt or other condiment. 252 263

The fact above asserted applies exclusively to those tribes of Indians which I have found in their primitive state, living entirely on meat; but everywhere along our Frontier, where the game of the country has long since been chiefly destroyed, and these people have become semi-civilized, raising and eating, as we do, a variety of vegetable food, they use (and no doubt require), a great deal of salt; and in many instances use it even to destructive excess.

10: Neill H-4(no date) 1884 NQ17 Mandan NQ17

574 609 chief gave our horses in charge of a young man, and told us we need not be uneasy as there would be good care taken of them.

574 262 On going into the hut, we found buffalo hides spread on the ground, before the fire, for us to sit upon, and soon after we were presented with two large dishes of boiled corn and beans, after which they gave us another large dish of boiled dried meat, but very few of us could eat of it, as it had too strong a taste and smell.[1]

231 342 After some other details which we omit, Harvey writes that when night came: "One young man brought in our horses, and put them in the same hut along with us, upon the right hand, on entering, and ourselves upon the left; a space was enclosed with a railing to keep them within bounds. This custom causes their habitations to have a very disagreeable and offensive smell. This precaution of theirs is to keep the horses from being stolen by the Assiniboines, or other enemies, who are frequently lurking about the village.

515 291 "Towards evening, having gone down to the river side, I observed the custom of washing themselves in the Missouri. Both men and women make it a rule, every morning and evening, to go down to the river, and wash for some time; the men make use of the clay to wash their hair, which answers the purpose of soap to take out the white and red earth with which they daub it, after having washed. Modesty in the female sex appears to be a virtue they are unacquainted with. They wear a kind of leather shift which reaches down to the calves of their legs. This they slip off some distance from the shore, and walk very deliberately into the water entirely naked, in the presence of old and young who seem not to pay any attention to them. * * * * * The men make use of no other covering, in the summer season, than these buffalo robes, and even these are seldom worn within doors, and only thrown on when they go out to visit or walk about the village. [352] Both sexes sleep naked. Their beds are raised about two feet from the ground, and hung around with dressed skins. In summer they seldom use any coverings at night, but lay like so many brutes."[2] * * * * * Mr. Henry gives a description of their lascivious dances which is too indelicate to publish. He writes under date of:

252 262 352 512 412 "Sunday, July 20th. At daybreak we were all up, and I took a walk down to the river, where I observed the same ceremony of washing as last evening, with as little reserve as before. Our host on our return presented us with some dried meat, and soon after a dish of corn and beans, but as it is not seasoned with any kind of grease or fat, after the first meal it has a very insipid taste. The corn is generally pounded or bruised in a wooden mortar, which is fixed fast and firm in the ground, in one corner of the hut, and this is the first work performed by the women in the morning.

[1] [Category 116, p. 325.-A] [2] [Category 116, p. 326.-A]

10: Neill #4(no date) 1884 NQ17 Mandan NQ17

formed by the women in the morning.[1] Their sweet corn and beans are boiled whole; they make use of large earthen pots of their own manufacture, made of black clay, of which they have plenty near their villages. They make them of different sizes, from five gallons to a quart. In these vessels is never anything of a greasy nature.[1] * * * * * The bottoms of the pots are of an oblong shape; it therefore requires much care to keep them from upsetting, for which purpose when they are put to the fire a hole is made in the ashes to secure and prop them erect, and when taken away they are placed upon a sort of mat made of the fibers of the bois blanc; these coils or rugs are made of different sizes, according to the dimensions of the several pots, which keeps them firm and secure. Some of these pots are provided with two cones, or handles.[1] * *

Baptiste La France made his appearance here. This man had left the Prairie la Souris [Mouse River] with a small assortment of goods for the purpose of trading, equipped by the Hudson Bay Company. He now resides upon the south side of the river, at the great Mandane village,* and hearing of the arrival of white people, he came over to us. He now informed the chief, Black Cat, who his guests were and the cause of our visit, which was mere curiosity. [The chief] instantly retired to his family hut and brought out his flag, which was given him in 1804–5; they alsogave him a silver medal, and the same articles were also given to the principal chief of each of the other villages, also several very useful utensils were left amongst them.† I saw the remains of an excellent large corn mill, which the foolish fellows had demolished on purpose to barb their arrows; the largest piece of it which they could not break nor work up into any weapon they have now fixed to a wooden handle, and make use of it to pound marrow bones, to make grease."

We were now desirous of crossing the river, therefore sent off La France to engage people of the opposite village to come over for us.[2] * * * * * * We were now informed that eight canoes were in waiting for us, from the opposite side, and the same number of young men had come over to assist in crossing our horses.[2] * * * * On our going over to the war side we found the chief of the Great Mandan village, Le Gros Blanc. He was waiting with his own canoe to ferry over Mr. Chaboillez and me. He appeared very

†To each chief, Lewis and Clarke presented a medal, a flag, and a uniform coat. In the narrative of the expedition is the following sentence: "A variety of other presents were distributed, but none seemed to give them more satisfaction than the iron corn mill, which we gave to the Mandans."

†The Mandans, about 1760, were settled on the banks of the Missouri, eighty miles below, seven villages on the west and two on the east side of the river. The two villages were reduced by small-pox, and moved up the river and settled a village near the Receivers, and afterwards the people of the other village joined them. In 1796 they were in two villages at the points where Henry found them, on opposite sides of Missouri, about three miles apart.

[1] [Category 116, p. 328.-A.] [2] [Category 116, p. 328.-A]

142 a dark brown, some few indeed I observed whose hair was almost fair. A Big Belly, in particular, I saw with yellow hair. This circumstance, I believe, could scarcely proceed from any connection with the whites, as it is now more than thirty years since they first saw us, and this man was at least forty years old. Their eyes are jet black, some few are of a dark grey.

LONG HAIR.

302 The men wear their hair long, twisted into small quaittes hanging down to the rump. Some have it of enormous length, trailing upon the ground. They seldom tie it, but allow their numerous small quaittes to flow in a more graceful manner upon their backs; they always daub it with white and red earth. The women wear their hair short, allowing it to grow no longer than to be of sufficient length to cover the ears and neck. They never tie it, nor make use of any ornament for the head further than sometimes daubing it with red earth.

LASCIVIOUSNESS.

837 609 578 They seem to be a very lascivious people. The men make not the least scruple in offering their wives to lay with strangers, without any solicitation, and are even offended, if their offers are not accepted, unless you can convince them, by some good reason, for refusing to comply, and that it is not out of contempt. They always expect payment for their complaisance, but a mere trifle will satisfy, even a single coat-button. Notwithstanding this courteous behavior to strangers, they are not entirely free from jealousies among themselves, which sometimes cause quarrels and bloodshed. The woman generally falls a sacrifice in an affair of this nature.[1]

MODE OF ROASTING MEAT.

● 252 They have a very peculiar way of roasting meat; a plecotte, in particular, is suspended from the roof of the hut exactly over the fire, the cord being passed through and fastened to the centre of the piece keeps it in a flat position directly over the flames. A person is seated near it, and with a small stick keeps it continually in motion by pushing it to and fro. When one side is done, it is turned over, and fit for use. This method is much more expeditious than the common way of roasting before the fire, and preferable, as it retains the natural juice and flavor.[2]

EDWARD D. NEILL.

1 [See category 116, p. 342-3. -A.]

2 [For further information in Henry's Journal not mentioned by Neill, see category 116, pp. 343 ff. -Analyst.]